

## A Man of Sorrows

“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends”, Zechariah 13:6.

The Spirit, through the Old Testament prophets, had testified that the Messiah would suffer before returning in glory. Yet the only prophetic words that the disciples were interested in were the prophecies that pointed to a glorified Messiah.

All of the following took place within the last 7-8 days of Jesus' life.

James and John.

They were the third and fourth disciples called by Jesus, immediately after Peter and Andrew, and called in the Gospel 'fishermen partners' .

Whenever the disciples are listed in the Gospels, James and John, Peter and Andrew, always head the list.

Of the four, it is generally Peter, James and John who are grouped with Jesus for particularly important events, i.e.

The Transfiguration, Matthew 17:1-8, Mark 9:2-8, and Luke 9:28-36,  
The raising of Jairus' daughter, Mark 5:21-43, and Luke 8:40-56,  
Jesus' time of prayer in the Garden of Gethsemane, Matthew 26:46, and Mark 14:32-42.

Perhaps what would have been their most hurtful moment for Jesus was when they asked to be placed in positions of prominence over the remaining disciples.

Ambition is a sin of pride. Jesus, to quench their vanity and ambition led them to what they would suffer,

James was the first apostolic martyr, Acts 12:2,

John was the last of the disciples to die after suffering a period in exile, Rev 1:9.

All of the apostles met a violent death, however, John died peacefully in Ephesus, at an advanced age, around the year 100 AD.

The Anointing at Bethany.

We have three records in the Gospels of people anointing Jesus.

Luke - a Gentile - records a feast given by a Pharisee named Simon, given shortly after the Sermon on the Mount in Capernaum - NOT Bethany - placing it chronologically some TWO YEARS - NOT DAYS - before the records of John, Matthew, and Mark.

Banquets were open affairs in those days, permitting the poor to watch and listen, or approach a guest and ask a question.

The main teaching we have here is that this banquet took place shortly AFTER Jesus had made the proclamation "Come unto Me... and I will give you rest", Matthew 11:28 - 30.

John 12:1-8 states that Jesus had come to Bethany SIX days before the Feast of Passover, and stayed at the house of Lazarus.

What a gathering this was. Lazarus, whom Jesus had raised from the dead was there physically proclaiming the word of life. Martha served the guests, and Mary anointed Jesus' FEET.

John also states that Judas raised the subject of money by pointing towards the poor. Judas' motive was not as pure as many might think, for John not only identifies Judas as the primary spokesman, but also as a thief who was prepared to sell his Redeemer

Matthew, 26:2 and Mark, 14:1 - both Jewish - state it was TWO days before the Feast of Passover, a woman poured ointment on Our Lord's Head - NOT HIS FEET.

Pouring ointment upon the head of a guest was a token of very high respect, yet this one act of love is still spoken of today as a memorial of the woman's faith wherever they would preach the gospel. Thus it is the action - not the persons name - that would be preached for the advancement of the Gospel.

The Triumphal Entry into Jerusalem, starts what is commonly known as 'Passion Week' .

Hosanna. Blessed is he that cometh in the name of the Lord. The acclamation of the people who were looking for a release from the oppression of Rome, not the spiritual salvation that Christ offered. Yet, in just a few days, these same people would be calling for Jesus

to be crucified.

The previous paragraph sounds good, doesn't it, but what really happened?

In reality, the Jewish leadership had missed the teaching of the Old Testament prophets, and had not passed that teaching onto the people. The leadership had spent more time in trying to generate hate, with no time spent in research. Thus the joy and expressed jubilation were but a veneer coating of adulation, and would, within days, become a total mockery of God and His Anointed.

Yet, out of this mockery, the love of God for the Creation in His image would be manifested with signs that were infallible. We, with words that have passed the test of time - 2000 years - need to walk with a determined and an unwavering concern for the lost souls of man.

Jesus, with the same faith Abraham showed to God's Word, was prepared to become the Passover lamb, not for Israel only for they had rejected Him - but for mankind throughout the world.

Jesus' last hours with His Disciples.

Jesus introduced two 'new' testaments to His disciples, but a testament only becomes valid after the death of the testator.

Again Satan used the worldliness of the disciples to cause strife and dissension as they bickered which of them would be regarded as the greatest of them AFTER the Lord had died.

Peter's emphatic refusal, against our Lord's emphatic reply "Unless you allow Me to wash your feet, you cannot be My partner" for to be a partner with another is to share both the reward and the work.

The Traitor Designated.

From this time onwards, any resemblance to the legalistic side of either the Jewish or Roman law was totally absent. A comparison of the Gospel accounts certainly infers that Judas had left the Passover meal BEFORE Jesus instituted the memorial that He wished His disciples

to eat in remembrance of him.

### The Lord' s Supper.

The Jews and the people of the east consider eating together as a sign of bonding amongst those present, therefore the Lord' s Supper is not only a feast for the soul, but it also points to a bonding between those present and the Lord.

The Lord' s Supper illustrates six biblical truths,

1. A memorial to remind us of the atonement of our Lord,
2. Our ongoing fellowship with the Lord,
3. A time to reexamine our walk with the Lord,
4. A time to offer thanksgiving for our salvation,
5. It is our public witness to our Lord' s death,
6. It is a feast of our hope,

All established with our Lord' s knowledge that greater hurts were still to come.

### The Agony in the Garden.

The name Gethsemane means 'oil press' . With the command watch and pray, Jesus was asking them to both stay awake, and be alert.

Three times Jesus returned to the three who were His closest disciples, and three times Jesus found them asleep.

### Peter' s denial.

Our Lord' s hurt at this time was His betrayal by one who had professed to be disciple.

Peter followed into the courtyard of the high priest' s house, but a fireside and servants are not the best company to keep one from sin. For Peter: it was an entrance into temptation and an exit from prayer. He told a lie, and then he had to persist with the sin.

The question we are now left with is 'How we would we act in difficult situations, if we were left to ourselves?'

When the cock crowed, the Lord turned to face Peter,

1. It was a convincing look. A look that said 'Dost thou not know me, Peter?'
2. It was a look of censure. A look that Jesus might use upon any

sinner.

3. It was a protesting look. A look that said 'You said you would never disown me.'
4. It was a compassionate look.
5. It was a directing look, to go and start again.